

the limits of heaven, the region of the earth
cannot
contain thee; deign to bring us food.

6. None can hinder thy bounty,
MAGHAYAN,
when thou givest wealth to thy votary;
most liberal
sender (of wealth), listen to our praise for
the attain*
ment of food.

SUKTA IX. (LXXXIX.)

The deity is the same; the *JRisIris* are jSTjEciiiEDHA
and PuninrEBnA
of the family of AJS-GULAS ; the metre of the first
four verses is
Prdgdtha, of the fifth and sixth *Anushtull*^ and of
the seventh
JBrihati.

1. ^x Priests, sing to INDEA the most sin-
destroying Vaiga xii.
*Brihat Sdman** by which the upholders of
truth
produced the divine all-waking luminary for the
god.³
2. ⁴IKDRA, the destroyer of those who oiler
not
praise, has driven away the malevolent⁵ and has
be-
come glorious; O INDEA of mighty splendour,
lord
of the troops of MA RUTS, the gods press thee⁶
for
thy friendship.

¹ Yajur Yeda, 20. 30. Sama Yeda, I. 3. 2. 2. 6.

² This is a certain Saman, bat here it means a mighty
hymn.

³ That is, the Yiswe devah. produced the sun &>r Indra
by
means of the Brihat Saman. Mahidhara takes it as
meaning

that they produced Indra's own wakeful radiance thereby.

* Yajur Veda, 33. 95.

⁵ Sayana takes *alhisastih* as * injuries* or 'the
injurers/ sc.
enemies. !XIahidhara, as usual, takes it as *
calumnies,' *alhisdpdn*.

^B Sayana explains *yemire* by *twdm niyackcJihanti*,
but Mahi-
dhara more correctly preserves the middle meaning
(cf. T. 32.10),
** the gods anxiously devote themselves to win thy
friendship."
Cf. Soy ana's own explanation in via, 98. 3.